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The Only Way.

By
Warner Anthony Ross.

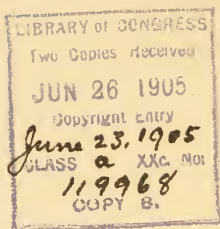
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SUCCEED

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DEDICATED TO
STRUGGLING HUMANITY.

THE ONLY WAY.

One hundred and twenty-nine years ago our fathers laid the corner-stone, then anchored deep, and cemented fast with their tears and blood into the bed-rock of EQUALITY, the foundations of a nation. A mighty temple has been erected thereupon, which, in spite of storm, in spite of flood, stands to-day the proudest, grandest edifice the world has ever seen.

We need not speak here of the perils that have threatened, of the suffering and privation entailed to ward off destruction; of the blood of our noblest sons and the tears of our truest daughters shed as a ransom for the greatness and glory of the flag we love. We need not tell how our land was racked and rocked by the horrors of civil strife, and how, after years of misery and blood, we again resumed work a united people, purged of the barbaric curse of slavery. What we do need particularly to do, is to focus our attention on the present, and take heed what may befall in the future.

All of you, my fellow men, regardless of your age, your condition or your station in life, who love honesty, decency,

equality and freedom—give ear. I have something of interest to tell you. I speak to you with boldness, having no object in view but our welfare and the true betterment and happiness of mankind.

This is a corrupt age, and it's growing worse each day. If something is not done, and that soon—something more than has come to light recently—to check the damnable current, may the great Lord have mercy on us.

Let the public awake! The time for indifference has passed. Let every man cast his eyes about him for the sake of his loved ones, himself, and for the sake of those to come. Let us save ourselves before the awful hour confronts us, when nothing but bloodshed can break the shackles of slavery from our limbs. The Devil works while we sleep.

We believe in law and order. We believe in every man, great or small, obeying the law. We believe in free government and in the grand principles our flag symbolizes. But we hate tyranny and tyrants. We hate oppression. We abhor slavery and serfdom in any form.

I appeal to you in the name of our God! I appeal to you in the name of humanity! I appeal to you in the name of the stars and stripes! I appeal to you, both men and women, in the name of your children, and in the name of posterity! I appeal to you in the name of honesty, of purity and of the general good! And if all these do not suffice, I

appeal to you in the name of your own selfish interests—**AWAKE! OBSERVE! and THINK!** The time is ripe for a great reformation, both politically and socially—the greatest reform the world has ever known.

What is our situation politically? Simply this. We are at the mercy of a lot of dishonest, corrupt, thieving politicians, who put on great airs at the expense of the people whose interests they are sworn to subserve. Many of them, and all too frequently a majority of them, are willing to and do sell themselves body and soul to the highest bidder. They traffic in our interests as though they were mere merchandise, and the title vested solely in themselves. They loot us on every hand, and we, poor, miserable vassals, the slaves of mistaken glory, money and social position, toady to the thieves and dare not open our cowardly mouths. What a condition! But I say to you, thieves, tremble when you look on your ill gotten gains. You big thieves, who defy all the laws of fairness and government, and reduce to serfdom your fellow creatures, take heed. And you, little thieves, and you oily tongued politicians, who palaver over the dear, sweet public while you sell them out—beware! God will raise up mighty and fearless men to guard and care for the interests of His people.

If there be any man within reading distance of these lines who loves his fellows, who loves true man and womanhood, who loves his country, who loves fairness, righteous-

ness and truth, let him come forth. His countrymen and mankind at large have need of him. You are a man. No man can be more than that.

In considering these great and stupendous questions, be calm, steadfast and determined. Flee from passion and extremes. Be not rash. You can well afford to give a little time and a little labor to the great cause of humanity, remembering that we are all brothers, that the good of one is for the good of all, and that the best government is that which works the greatest good to the greatest number. Be not luke warm in your opposition to corruption and rottenness. He who fights in the interests of mankind is engaged in a noble work. He who struggles in the cause of right is engaged in a struggle that will bring him more true happiness than all the money he could steal. Remember always that "By their fruits ye shall know them."

We reek our vengeance on the poor, wretched, starving, misguided fiend who steals to satisfy his bodily needs; who has neither money nor pull, while the big thief successfully blocks our timid efforts by the power of his plunder over us, and goes about with a high head, and no man dares raise his voice.

Our jails and work-houses are for the poor. I tell you what you all know. Two men go out on a tear. One is a wealthy, influential libertine and scoundrel. The other a poor and friendless bum. They both disturb the peace, and let us say they both fall into the ditch. A policeman hails a

cab and sees the wealthy man to his home, his club or to a hotel. The bum in the shabby attire is kicked all the way to the police station, and for weeks he labors at the rock-pile to pay his fine. Correct! He ought to labor at the rocks. But what of the other parasite, with the dough and the pull?

What of the rag-a-muffin who is caught shooting craps in an alley at a penny a pass, and with much ado and much noise is carried to the station and thrown into jail or the reform school, while society women gamble for big stakes unmolested? "Justice! Justice! Where art thou flown?"

Why is it that the big thieves all stand in together and say, "To h— with the people's interests?" I say, people, in the name of your interests, come forth! You who are poor, despise not those who have because they have, if they came by it honestly and use it honestly. You all should lay by for a rainy day and for the virtuous needs of your families, but let your righteous indignation and scorn burn against those who rob the state, who give and take bribes, who rob men in a pinch, who rob and defraud widows and orphans, and those who in any way use their gold to crush and oppress you, and to corrupt your fellows. In the absence of evidence, it can do no harm to keep an eye on those who have over much.

This liberty and equality, that by right is ours, is the result of centuries of struggle, of suffering, and of blood. It never came by chance. It was wrested from oppressors and

tyrants only by the courage and lives of thousands of honest, determined men.

Let your mind wander down through the troublesome ages, 'til it rests on the picture of a half-starved camp, shivering and freezing in the long bleak winter. Soldiers starving, but still fighting for the cause of mankind; suffering, but staying to endure and to die for the sake of their loved ones, and us who came after. Those giants in rags at Valley Forge! Our own! God bless them! Our own brave fathers.

What true American but feels a thrill as he looks on the flag our heroes gave us? What true man but loves the great principles it symbolizes? And what man but reveres the memory of those who struggled and gave their lives that those principles might be applied and live.

I call on all honest men to witness that *we* are confronted by a greater peril; we are enslaved by a more greedy power; we, as a people, are threatened with a more deadly curse than were our fathers on the field of battle. Am I an alarmist? Yes, when there is cause for alarm. And before I get through I'll alarm every decent, honest man, woman and child to such an extent that it will not be fashionable or popular to be a libertine, a thief, or a female of uncertain virtue, and I'll not be alone in the mighty work. Every sincere, law-abiding citizen will array himself on the side of right. Let the Devil's own show the cloven hoof. Ah! would to God that we all might depart from our misdirected, un-

availing fight for happiness and pleasure, for when health is gone or death stares us hard in the face, where is the desire for those worldly curses our coveted money can buy? Or, well and strong, what happiness does it bring to take advantage of, or to wrong and oppress our fellows?

On the other hand, did you ever go out and do a truly good and unselfish act, with no other motive than to help one of God's creatures who needed help? Think about it. How did you feel? Did you ever come to your senses in the morning with a bust-head and painful memories, feeling any better? "Wisdom"—Old Pal—"Wisdom calls to you from the house-tops." Why stop your ears? I didn't read all this in books. Why should I, when human nature is the same today, and has been through all the ages the same as it was almost six thousand years ago?

The trust or monopoly problem can no longer be regarded as a joke. It comes home to each and every one of us. A few men, a mere handful, control the great bulk of the money of the world. We have in this country a few trusts and a few men that have all of us absolutely at their mercy. Who can compete with, or who can prevail against them? Certainly no individual or no group of individuals, no one less than the people as a people. This is not only true of our food, but of just about everything we use and do.

And why, pray tell me, should the great American nation, the American people, or any other people, submit to such a state of affairs? By what right, or by what author-

ity, do these monsters levy tribute upon us? By what authority do they run us out of business and hold us in utter subjection? What benefits ensue to counteract, if such could be, the shame of our slavery? We speak of the regulation of prices by the law of supply and demand. Such used to be the case and ought to be now, but every well posted man knows that one small group has the power to, and does dictate at what price the farmer, for instance, must sacrifice his live stock, and at the same time dictate arbitrarily what tribute the consumer must pay on his meat. The railroads charge two prices for transportation, and the public has to stand for the whole affair. The meat we use is only one instance. Everything else is cornered and controlled in the same way.

In the olden times, kings claimed to rule by divine right; their power was absolute; their word was law. If, perchance, I in any way offended his or her majesty it needed only a word or a gesture from the all-powerful, and my life ended without further ado. They not only had all power, but they claimed to have it from God, and the trembling subject durst not gainsay it, and the overwhelming majority of ignorant, toiling slaves, for such they were, believed it. What a stumbling-block to the brotherhood of man!

But did the fact that these greedy, selfish monsters claimed this right make it right? Did the ignorance and fearful submission of the subjects justify it? What say you, free born Americans? It is only as a result of centuries of

struggle and blood, and the sacrifice of thousands of noble lives in the cause of equality and manhood, that we have our grand United States, which we all so justly love.

They tell us that we must be exceedingly cautious lest we interfere with the liberties and rights of these greedy oppressors. Why, pray tell, should we be so timid and slow to assert our rights? Has any man the audacity to tell us that we, the people, in whom as a people is vested all power, have not the right to, or should not object to being robbed, plundered and enslaved? Has he the nerve to tell us that we should not demand, and see to it that our liberties and rights are respected? Is there any name in the universe whereby any man, or body of men, have a right to enslave or coerce us?

If I do something detrimental to the public good, or in some way interfere with a man's freedom and his rights, I am, or ought to be, punished. If I have not money or pull in liberal quantity the chances are that I will be punished. If I have plenty of both I can, as a rule, wrong my fellows with impunity. The simple principle of the whole thing is that I must not do anything detrimental to the public's interests. The only true power is the will of a majority of all the people. In a free government, if it is to be in truth a free government, the majority must rule, not only in theory, but in fact. Now, if eighty millions of people are being hoodwinked and cheated by a mere handful, where does the free government come in? What ought the will of that handful to be, compared to the will of eighty millions? The

fountain source of the whole thing is in the money the handful possesses, and the power of that money to corrupt both us and our representatives all along the line.

There are laws enough on our statute books today to wipe out the great bulk of our troubles in this particular, if they were enforced. And if these laws, perchance, did not cover every scheme to loot us, it would not take long for the men we trust and pay to represent us and look out for our interests, to make laws that would cover the case, if these men were in truth and deed as they are in theory and talk, the representatives of the *people* and the people's interests.

When we sift the whole matter down we find that the land is full of dishonest and greedy people trying to get something for nothing, and perfectly willing to strain a point to get the best of a fellow man. And so long as this is the case it will be hard to do much in the way of legislation that will give any noticeable or permanent relief. And while so many of us—the bulk of us—are busy worshipping the almighty dollar, and willing to defraud the public and fleece and cheat our neighbor on a small scale, we make a poor spectacle when we talk about those with the opportunity and the brain not robbing us on a big scale.

Suppose I were to ask you why it is necessary that the great public utilities, things that must be centralized under one head, should be owned by a few and controlled by two or three and often by one individual. We are the dupes of a system which we have allowed to ensnare us. Why should

the public sell or give away its birthright, or pay promoters and corporations to put us at their mercy?

Why should we pay tribute to make multi-millionaires of a few? Those few who thrive under the present system will say you have no right to dictate as to how much a man shall make or what he shall do with his property. I say that we can cease allowing ourselves to be pillaged, and can cease paying the tributes that enable a few to turn whole towns into private estates, or dictate directly or indirectly the policy of the government and the quality of legislation, national, state and municipal. When a man violates all the fundamental laws, and ignores all the principles of free government, and makes himself a burden to us, by dictating arbitrarily what we must take for our produce or our labor, how we must conduct our business, and what tribute we must pay for all the necessities and luxuries of life, then we must, if we have any respect for ourselves and any love for mankind, destroy the means by which he amasses this untold wealth and wields this unendurable power over us. But before we can make much headway we're going to have to learn to put the premium on manhood rather than wealth, for so long as money means more to us than character, we can make but a feeble fight against its power; so long as we put the stamp of our indifference or approval upon pull or graft instead of upon real personal merit, we're playing into the hands of the enemy.

Why, if, as you will say, it is economical, convenient and necessary that these great institutions—railroads, tele-

graphs, express, postal service, street railways, gas and electric light plants, etc., etc.—be monopolized or centralized under one head. Why, in the name of heaven, should they not be so centralized that we, the people, who do the work, who pay the cost, who are obliged to use and maintain these public affairs, may get some of the benefits and have a voice as to how our affairs shall be conducted? Why not the public have the advantage of all these things at a reasonable price, and at the same time pay decent wages to the men who do the work? This would keep the money, that now goes into the coffers of the magnates, where it belongs—with the people at large. It would dispense with strikes by paying labor good wages, and save us the humiliation and disgrace of shooting down our fellow men merely because they demand a fair share of the profits that are rolling into the greedy clutches of a moneyed aristocracy. And of what benefit are these parasitical, tribute-levying nabobs to a republic, anyway? The brains that invented, planned and engineered these facilities are not the brains that levy the tribute. People, we've been *easy*!

Now, you ask if I believe in government and municipal ownership of public utilities. Certainly I do, and so do you deep down in your hearts. But, if you ask me if I believe it would be generally practical at the present time, I must answer that it ought to be, and I do favor it, as the lesser of two evils; but others, with good grounds for their reasoning, will say that there is already too much corruption in public affairs. And, is it not a pretty pass when the strong-

est argument that can be brought forward against public ownership is that the people are not fit to administer their own affairs?

The fact that the plunderers and extortioners of the masses would be exceedingly sloth to give up their powers is of small moment to us. Are not absolute monarchs and tyrants very much averse to giving up their titles and powers, also? But when we are forced to admit that we, as a people, would not be able to run our own affairs to our own interests, then it is high time to wake up and consider the reason. It is sad to reflect that almost every city in our land is at the mercy of a gang of boodlers and thieves.

We have allowed ourselves to be tricked and outwitted by crafty magnates and politicians, hence we must shoulder our share of the blame. For example, we have been idle and passive while capitalists have flooded our land with the scum of the earth, in order that they might weaken the power and destroy the rights of American laboring men. By importing said ignorant and misguided scum, in order to pay labor their own price, they have filled their ungodly coffers and brought a menace upon our nation.

What is the cause of all this public fraud, and why is it possible that it can continue? These thieves come from our own midsts. It is hard and sorrowful to realize that we can't trust all of our public servants, but it is equally sorrowful to realize that most of us can't trust each other where a cent or more is involved. All this in our great en-

lightened republic in the twentieth century. It takes little hogs to make big hogs, and big thieves grow from little thieves. And now the big hogs and thieves are devouring the little hogs and thieves, and the honest men along with them. We've all got to dance to the big, successful and lucky thief's music. And if we want to breed lawlessness in the poor, if we want to create a class hatred not to be smiled at, if we want to make a clear track for assassination and bloodshed, all we need to do is to let things go and lie supinely on our backs, bluffed or lulled to sleep by the threats or the smooth talk these powerful moneyed extortioners are able to feed us upon. Everybody's business seems, of late years, to be nobody's business.

I am well aware that we'd have trouble any way we fixed it, with conditions and people as they are now. Therefore, I say that the root and fountain head of all our troubles lies either in the indifference, inexcusable ignorance, negligence, selfishness, deception, participation, timidity, criminal optimism, fear of contradiction, the love of glory and money, flightiness, or the depravity of a vast number of the units that make up the government. There are hundreds, thousands and millions of good, honest lovers of righteousness. These must assert themselves; they must take a stand, otherwise the hope of any general or lasting reform is in vain. I believe that the average American citizen loves truth and justice, that he has a desire to do right, but owing to the prevailing deception as to what it is that is most con-

ducive to the true happiness and welfare of mankind, and owing to the general apathy on these questions, we have become ensnared, handicapped and hoodwinked to such an extent that we no longer feel free to assert ourselves. Manners and customs and the general conceptions are too much for us. I believe that the great bulk of the American people, and the people of the world, are still being victimized by power and money seekers, the crafty, the selfish, and the rich. It is this belief that impels me to dedicate my life and feeble powers to the service of mankind.

We must study the situation as it exists and is, and must study mankind as he and she really are, rather than as we think they ought to be. Not every one knows what goes on, not every one is on the inside, so to speak; but enough comes to light, enough is made public, to enable any thinking person to realize, at least to some extent, what conditions actually are.

People, as a whole, are very much like a flock of sheep; its a game of "follow the leader" on a big scale. This may or may not be a good thing. For example, our styles in dress or fads of any kind that happen to strike us. Our ways of looking at things change greatly; not all of a sudden, of course, but gradually. To illustrate, let us take an example that we can all agree upon.

Not so many years ago, if a young man in what we called our better classes of society went out on a drunk or debauch, and his crowd found it out, he was no longer popular.

The girls no longer blessed him with their smiles, and the boys and men did not take his part or justify his course, to any noticeable degree. In order to be looked up to and respected by his set, and by people in general, a young man had to be decent or, if he was not decent, he had to be powerfully careful that he was not found out.

To-day, what do we find? I'll tell you, for I know as well as anyone, and my knowledge covers all classes from rich to poor, and from church people to infidels and scoffers. The boy or man who used to be abhorred and shunned as a worthless bum and a disgrace to himself and friends, has now—mark me—has now become a shining light in society. His immorality is no barrier, if he has money and backing. He is now a "good fellow." The young women and girls look on him as deliciously entertaining. He is just wild enough to be interesting. They actually look up to the rake as though he had done something great. A sort of romantic naughtiness hovers in the atmosphere about him that is charming. He can be just as tough as he likes and his little "times," as we call them, are either admired or winked at.

Our girls have a powerful influence over our young men, and if a boy or a man can add to his popularity and enhance his charm with the bulk of the fair sex by being "one of the boys," he is very apt to take advantage of the opportunity. And being "one of the boys" now-a-days means most anything, depending only on how far the party in question has advanced on the road to hell. Where young women used to

abhor the boy or man who would become intoxicated, and commit the crimes that go with intoxication—God help us!—they go with them now, many, very many, to the boozing; and, if the prospects are good for keeping it quiet, many go farther. “Constant dripping wears the rock away.” I’m speaking of what we call *our better* class, especially in the cities. But a greater moral laxness pervades every class and every section each year. Those of you who without hypocrisy can rebel at this truth are getting scarce. When an imp of hell once gets his fangs fastened in one part of a character, we can by no means be certain that another imp won’t sink his claws in another place.

A mother’s influence over her child can not be over estimated. What shall we say when so many of our women and girls, who are to be the mothers, are sadly tainted? What can we expect of the offspring?

It has long been acknowledged, and rightly so, that the back-bone of a free government is its homes. What of a government where thousands of homes are shattered each year by divorce? And, what of the awful ungodly force that exists in our midsts to give rise to so many of its fruits coming to light? What, pray consider, is the ratio of the crimes discovered to those that are committed and not discovered? And, consider further, what is the ratio of those crimes brought to publicity in the courts to those that are suspected and really known, which are either put up with or made the best of, or are offset by retaliation? When you

commit a crime are you not very careful that it be kept a secret? What is the proportion of discoveries to the number of crimes committed these days, especially this sort of crime? Divorce may be sometimes granted on other grounds, but almost invariably this matter is behind it. If all this is the case among the wedded, what would you consider to be the case among the unwedded? Those who are at all familiar with humanity to-day, don't have to get at the facts by comparisons or indisputable ratios, they can see this most awful curse in all its deadly, threatening hideousness, staring them in the face at every turn. Money and social standing usually conceal it, but among an appallingly large class no attempt at concealment is made. Any age or a nation that tolerates or ignores these conditions is in grave peril of many direful calamities.

But those who abide in glass houses are not apt to throw stones at others. It may be that this thought throws some light on the extreme quietude that prevails in these matters. If everyone threw a rock where he ought to, and could rightly throw one, the air would be darkened with flying missiles. There wouldn't be enough of us alive and able-bodied to bury the dead and care for the wounded, and with so many houses of glass there wouldn't be enough shelter to keep us dry, while all the wagons in the world would be years in hauling away the fragments of crystal. In most of our cities, especially the larger ones, there would be few panes standing on end, and the Lots and their families wouldn't form a very large mob. Comparatively numerous

would be the pillars of salt marking their line of exit. On the other hand, if we waited for him who is without sin to throw the first stone, few would be wounded.

We have come to be such a broad minded and tolerant age, and we are so especially tolerant of these works of the Devil which are burrowing under the foundations of our homes and government. The distant rumble of aversion to republican form of government grows louder, but still we sleep.

You tell me by way of apology for, or endorsement of all this misery and trouble-breeding rottenness, "Oh, well it takes all kinds of people to make a world!" That is the thinnest statement the Devil ever got up. As an argument, it is disgusting to any lover of truth and goodness who will stop to think. But what a consolation such statements are to the half-hearted, and what an antidote they are for the finer, nobler feelings that more or less often come to the surface in all of our breasts.

We have touched but lightly on this great problem—the social evil, as it is called; the necessary evil, as one phase of it is often regarded. Necessary? God forbid that we as a people have really come to look upon our greatest, most threatening, and dangerous curse as necessary. If humanity is so degraded that it is content or glad to accept this reasoning, then by all that is good and holy let us go to work on humanity and lift it out of the ditch. "It takes all kinds of people to make a world." Well, we have them, and we

have a pretty tough world so far as our doings can affect it, with untold suffering and misery everywhere. But, just so sure as the sun shines, it takes good people and only good people to make a good world, a just world, and a happy world.

As to strong drink and intemperance—the stepping-stone to crime. Let us be thankful that so many of our people are beginning to realize its heinousness. We have seen so much of its awful work, that common sense readily tells us it is not profitable either to the victim or to the community. Neither it nor the drug habit can ever be overcome through politics; for, just so sure as there is a demand there will always be found a means of supply. The only safe, permanent, sure and reasonable way to wipe out this curse, this stepping-stone and auxiliary to crime of all kinds, is to wipe out the demand, and this can only be done successfully by appealing to and awakening the common sense, the reason, and the better natures of the masses—the individuals who make up the masses,

The general laxness in what we call polite society is conducive to much evil. There is entirely too much freedom and familiarity between males and females, both old and young, especially young. A large, very large class of our girls and women are entirely too vain, flighty and frivolous. Society and social duties receive altogether too much attention. Their time is occupied with things that are profitable neither to themselves nor to others. A large percent are too busy doing nothing to be mothers, and those who are

mothers are too much occupied to devote anything like proper attention to their children or child. The result is very often a flighty, spoiled, head-strong offspring. Many a man works himself into his grave trying to gratify a host of frivolous vanities and false, unprofitable ambitions, that are nothing but a stimulant to sin and misery, and a disgusting barrier to the brotherhood of man.

Too much attention to dress, too much false adornment of self, luxury, idleness, vanity, longing for selfish diversion and amusement, an overwhelming desire to be "It"—to shine everywhere but in the right place. What workshops for the Devil! But the women are no more to to blame than the men. Of what profit is the whole rotten institution, worldly or spiritually? If we expect to have the right sort of citizens in the future, we must devote some time to the child question now. The best place to work on the child is in the home, and the best ones to work on him are the father and mother—especially the mother.

Oh, what a blessing to humanity is a pure and noble woman! What a priceless jewel is a true and faithful wife! What a crown of glory is a *real* mother! Many a heart breaks when a girl or a woman falls. And surely the angels weep at that saddest of all misfortunes.

Men, if we have any regard for the present or future of humanity, we must guard and protect our women. God help us, that our influence may be good over other men's wives, daughters and sweethearts, as well as over our own. And,

girls, by your actions, your words, and your thoughts, keep us far from temptation. Dabbling with fire doesn't pay. A truly pure girl is safe in the company of all but a very few, provided she does not linger too long, I don't believe such a girl would linger long, but if she *must* be subject to such conditions, let her not underestimate the power of time and association, for none of us get bad all at once, but gradually, step by step. If the mind and heart are kept pure and sound the germs of sin can't work, for they, like other things, require some nourishment.

Don't be fooled by the glare and glitter, or the outward beauty and show. All true joy and all real happiness comes from within. You know that, but if you have grown skeptical, try it. There are many to bear witness, that "The wages of sin is death."

Let us pause for a moment to think of a well known example—Nero. As an embodiment of all that is rotten, he is conceded to have been an excellent example. Do you envy the happiness of that all-powerful pagan? Do you crave for such a cowardly and inglorious death? Are you jealous of his notoriety? I hope not. But, bless us, if there aren't those who are so deceived that they are virtually devoured by a thirst for prominence. Notoriety! Sweet food for vanity, that evanescent nothing, they must have.

We all, of course, know more or less of the sin and misery, the corruption, poverty and suffering that is. I have called a few things to your minds in a general way, for

these things are, and no matter what your opinion may be as to the degree of the foulness, (it's worse than any of us like to think or admit, it's worse than any of us know), you all must admit that there is vast, almost limitless room for improvement along all lines. And now, the important question that involves us all is, how can we solve these problems?

We love the bright side, and yes, indeed, there is a bright side. If we didn't love the good, we wouldn't regret the bad. We are all more or less responsible for the dark side, and if—Heaven forbid it—any of us feel perfect, we still can not deny that we owe a duty to our fellows and to posterity.

There are, and always have been, good and noble men. It gives us great pleasure and comfort to contemplate their lives and deeds. For example, I love to listen to Beethoven's "Farewell to the Pianoforte." I hear it time and again; it never grows old, and each time I think I like it better. Why? It is the out-pouring of a great man's soul. It is the tender, powerful expression in music of an almost over whelming emotion. The fond caress, the tender farewell to a beloved friend; the surging love; the resignation; the hopes of greater power, and a final kiss. 'Tis grand, and it lives!—but Beethoven is dead. We look at a master-painting by a master-painter, with a feeling bordering on awe, for in it the man has depicted something of his own soul.

We love to think of the mighty deeds of Alexander the Great, of Hannibal, of Julius Caesar. We contemplate with

admiration and sorrow the mighty and terrible deeds of Napoleon. We gaze with amazement when we picture the dizzy heights to which he climbed from worse than nothing. We look again, and behold! that mighty man of the world has fallen. He lives in exile on a barren island, far from the world and the power he loved. Inspiring and dazzling as were his giant strides to greatness, he has come to naught—this wonder, whose genius the world admits has never been excelled, and they are few who claim he has ever had an equal. And yet, from those most dizzy heights of worldly greatness to which he had climbed, solely by virtue of his own force and genius, he fell to the deepest abyss of humiliation and despair. And, what a fall that was! It was this fallen despot, this impersonation of worldly splendor; mighty still, even in that most lonely and irksome exile, who admitted that there was One. Yes, even Napoleon himself, who in his greatness and power had admitted no superiors, did there admit and concede that there was One mightier than he; One who is able to rule by love, while he had been obliged to rule by the sword. And that One was Jesus Christ of lowly Nazareth—Jesus Christ the Son of God.

What shall I say? What can I say? Far be it from me to presume to explain the mysteries and glories of our Almighty Creator. I do not know His ways, neither does any other man. I have never seen our God, neither has any other man. If we knew all and had seen all, where would faith come in? For what have the things we have and see

and know to do with faith, except in so far as they form a basis for faith in something we hope for, and look for in the future? I have no apologies to make for the Son of God. He was not of this world, and the chains of death, which no man can escape, had no power over Him.

Whatever your notions may be, whatever little theories you may have accepted or concocted as to the Word of God—the Bible—or anything else that our little minds can't fathom and were never built to fathom, I propose to show you or to call to your attention the remedy for all our troubles, and the only remedy, for God gave us but one, and He gave us that through Jesus Christ, His only Son. Now, let us examine this plan briefly, for it is very simple, and then let us see whether it is practical and applicable from a common sense standpoint to us of the world.

I never preached a sermon or made a prayer in public, but I have been studying humanity, its wrongs and woes, and its needs politically, morally and otherwise, from a practical, every-day, horse-sense standpoint, having the end in view rather than my own worldly glory, prosperity and vanity. And, pardon me, if I say that I believe that I could found a religion or sect, or get up a political agitation, and before a great while carry away much people in my own name, to my own earthly glorification and enrichment. But who am I, or who is any man that he can gainsay the Word of God? Who is he that can improve God's plan, and where is he or it that can prevail against His will? We can play the hypo-

crite or we can bring ourselves even to that point where we believe a lie, but of what profit is such stuff to humanity? Besides, of all the contemptible scoundrels, the one who swindles people under the guise of religion is the worst. What vain little sinners we are!

I am going to proclaim a fact, and I defy any man on God's green foot-stool to deny it from any standpoint, whatsoever, practical, political, religious, moral, or on what-not grounds that the brain of man can formulate or resurrect. "There is but one name under Heaven whereby men can be saved," and there is but one way under Heaven in which all men can dwell together in peace, equality, harmony and happiness, and that is by following the plan that the Almighty and everlasting God gave us through Jesus Christ, and there is but one place to find and study that glorious plan, and that is in the Word of God.

It is high time that we open our eyes, for the day of the Lord is at hand. There is but one panacea for all our woes, there is but one antidote for all our ills—Christ Jesus, pure and simple, Christianity unburdened of all the man-made trimmings that we have draped and clustered about His glorious name.

One thing is certain, we, as a nation, can be no better than the average goodness of our citizens as a whole, and the same applies to the world. Hence we must, in order to increase the general welfare, increase the goodness of the people all along the line.

I need not dwell on the beauties of a universal brotherhood; I need not speak of the blessing of universal peace and good will, of the sorrow averted and the joy increased. Oh, blessed day! when all mankind shall live in harmony and friendship; when the strong shall help the weak for the pure joy of helping them, and the weak in turn shall love the strong for the grandeur of their work.

But in order that all this may be, there *must* be something above and beyond us all, something that we may all look up to and hope for in common; something that we all, as one, may glory in. And what, my friends, can that be? What higher, mightier, grander being can we look to? What other can we look to in unison than our Friend who came from God and meekly, yet bravely, gave His life for us all. He who, though the Son of God, He the Everlasting, who has power over life and death, died to save us, and that we, through His example, might learn to help and love each other. To whom but to Almighty God can all mankind give thanks and praise?

Men, realizing the great benefits of mutual help and good will, organize themselves into fraternities and lodges, swearing themselves to treat each other as true brothers, and much good is the result; but all can not join, as none but their choice may belong. Christ gave us a plan that will reach all mankind. None is so wicked or so low but he can become whole and good. For almost nineteen hundred years we have had Christ's teachings, and incalculable good has

been the result, but we can do much more than we have done or are doing.

You say to me, "We are Christians, we have our own churches, are we not doing all we can?" I say to you, no! You are doing almost nothing compared to what you might do in Christ's name.

Now, mark me, I am going to tell you something upon which hinges the whole glorious scheme. You have got to get together! If you are going to christianize the world, if you are going to bring all men to Christ, you've got to unite. And why not, pray tell? You Christians—so called—have been wrangling, quarreling, monopolizing, fighting and killing each other for the last sixteen or eighteen hundred years. Instead of fighting sin and the Devil in harmony and unison, as you ought to do, you've been fighting each other, appropriating the glory and wrangling over the spoils. Have you not had enough? Is it not high time that you cease such vanities and strife? Can you not see that after all these centuries you are still far from the great end in view? And, as for you who have looked on and become disgusted, are you going to lay the blame on God and Christianity, and say the plan will not work? May God help you to see and lay the blame where it belongs—at the feet of vain little man.

You who call yourselves Christians, what have you in common with Christ if you begin by violating the greatest commandment? If you ignore the great underlying principle He gave us, namely: That you love one another. Do

such vain and selfish advocates expect to win mankind for Christ? Have we not been at it long enough to see that there is but one God, one Christ, and one religion?

Why all this quarreling, wrangling, splitting, and following away after men, if you are Christians? I say to you, that before you talk any further about Christianizing the world, you had better Christianize yourselves. The fact you deck out in your finery, go to a swell church, listen to a crowd of hirelings trying to entertain you, and pay attention to a lot of fine-haired rot in the way of a sermon, does not mean that you are a Christian. Too often it means that you are a hypocrite of the rankest sort, and that you are a disgrace to the name you profess. Does Christ, who, when living as a man on this earth, was the humblest, least pretentious and poorest of men from a worldly standpoint, does He care for your vain trimmings and your aristocracy? What say you? All such hypocritical filth is a hindrance to the true cause, and the sooner all who are sincere in their desire to do the will of the living God, and those who are anxious to see right prevail and all men living as they should live, get together, get together as one man, with one voice, under one banner, the better it will be for themselves and for the world.

If you who profess to be Christians are such, or are anxious to be true followers of Christ, what possible objection can you have to cutting out the man-made part that divides you, and joining hands on the Bible, the only book

from which you can truly study the great plan of salvation?

And I want to call to your attention to the Word of God as we have it—the Holy Bible. 'Tis a much neglected book these days, even among those who profess Christianity. I want to strengthen you who believe in it, and I want you who reject it in its entirety or in part, to give some attention and thought to the subject, lest it be found that you have neglected or rejected the Almighty God.

It is not necessary for me to roach back my hair, adjust my glasses, and assume an attitude of superiority and wisdom while discussing the subject. 'Tis the simplest thing in the world to any person who will study it in a purely unprejudiced and unselfish attitude. We need not go back and dig up mummies, or tap and tamper around in the Holy Land to authenticate its origin. All we need to do is to use a little common sense. The teachings of the Bible are as applicable to-day as they ever were. Man, with all his boasted advancement, has not outgrown God's Word. His vain babblings about science contradicting it all come to naught. The science dodge of fifty years ago has now become obsolete. These so-called scientific theories are continually being displaced by other scientific theories, but God's Eternal Word stands like a mighty rock. What other book approaches it? What other book can we look to? What good have we that is not embodied therein? Cast it away, and what have you? Nothing but idolatry, paganism and blood.

It is said that a little learning is a dangerous thing. And Lord Bacon did well when he said, "A little learning tendeth to unbelief, but more bringeth us back to religion."

What man of common sense, and any eye to the relation of things, can help but feel and know that he is a very small being, even from a worldly view? And when he sees the sun shine and the stars twinkle in incalculable and appalling space, hears the wind blow, and listens to the roar of the thunder and of the mighty waves of the deep, sees the wonders of nature, and realizes that death of which no man can tell, is his sure end, how can he help but feel and know that something far mightier than himself or his kind is above and over it all? All people must, and do, acknowledge something above themselves, even if it be a thing of metal, stone or wood that they blindly make with their own hands.

Now, be honest little man, what theory can you hatch up, or how can you enlighten or explain the whole great matter in a more sensible or comforting way than I find it explained in the Bible? What if your finite brain is dazzled and puzzled at the glory of God, or what if your worldly experiences do not enable you to grasp and explain all the mysteries there are? That is only additional proof that it is of God, and not of worldly origin.

On the other hand, if it were the function of man to explain the mysteries of God and eternity, and to point the way to places he knows nothing of, except he gets it directly or indirectly from the Bible, think you, if man was the high

and mighty, that I in my vanity would be a follower of you, or that I would accept without proofs, (and there can be no proofs of things we know nothing of); think you, I say, that I would swallow all you imagined and schemed out in your small cranium? Most assuredly not. I would concoct a high-sounding theory, a dazzling and bewildering lot of tricks, trimmings and rot on my own hook and, by imposing on the timid, fearful and thoughtless, (people use less common sense and think less in regard to religion than anything else) I would draw away a following of my own, to my own earthly glorification. And how could you show me that I hadn't the same right to glorify myself that you have, especially in a free government, dedicated, as Lincoln said, to the proposition that all men are created free and equal? How could you convince me that you were anything other than a foolish or hypocritical little man? You might force me, but I would bide my time to rebel and overthrow you; and why not, if my vanity and worldly ambition were mightier than my desire to please and glorify God. Let your mind wander back over the history of mankind with this thought before you, and see what you realize.

So, my friend, you who have neither wealth nor the social position that so many deluded ones envy, as you see the elite in all their vanity entering what they, poor things, call the House of God, when you timidly creep in and take the seat assigned you in a back corner, and watch them craning their stiff necks to size up each other's finery, or

you see those you know to be thieves looking pious and sad, trying to assume the angelic as they listen to high-salaried, over-fed rot—be not deceived. Lay not the blame on God and religion, for I am convinced that if Jesus himself, the humble carpenter from despised Nazareth, with Simon Peter, the common fisherman, and the rest of his poor and lowly apostles of the humbler walks of life, were to gain admission to that palace of vanity, the whole company would be ignored utterly, and perhaps they would not be admitted at all. So be not discouraged. Christ's kingdom is not of this world, but of a greater world, a spiritual world. That is just why the ancient Jews, blinded by vanity, sin and hypocrisy failed to recognize their Lord and King. And it is also why the hypocritical rich, whom you see from afar on Sundays, getting into the line of carriages, all decked out in their jewels and fine raiment and gliding away to their mansions of idleness and sin, while their fellow men all around them shiver with cold and gnaw inwardly with hunger, are a bugbear and a hindrance to the great cause of Christ.

Why be against the Bible and its teachings in talk or deed unless someone can show you a greater book? Why ignore Christ's plan for human happiness and salvation, unless someone can show you a better or more practical plan? Nothing is good but it may be found in the Book.

What does your little theory or philosophy amount to when you get it studied out? The same kind of a being that got it up will tear it down and substitute one of his own.

The size of it all is, that those who ignore and make light of the Bible know very little about it; and, if they do happen to peep between the covers, their vain little minds at once begin to work on an argument to offset or refute whatever point they may have read. They do not unselfishly look at the whole great work in its vastness and grandeur; they do not study it for the sole purpose of learning how to better mankind and save their souls, but with an eye to making capital of it for their own earthly glory. It is a strange thing that a free people, with brains, who are so studious and diligent as to their worldly and personal glory, are so eternally ignorant, rambling and lax as to their own spiritual glory and the welfare of mankind at large.

You can take an infant and mold it almost as you like; you can instill things into its being, even if you let it go when very young, that are hard to change in its after life. You can fit it out with almost any variety of conscience and superssitions. And, besides, a conscience is readily lulled to sleep, and if it happens to awaken and whine a little it can be easily lulled to sleep again.

"Our father worshiped in this mountain." Thereby hangs the tale. We belong to this sect or that sect because our fathers did. We are especially prone to saunter along the same paths our fathers trod in religious matters.

It is grounds for great rejoicing that in political affairs people are becoming more independent, and are thinking more and more for themselves each year. Let us hope and

pray that in thinking of political conditions they will think deeply enough to realize that the only way to better themselves politically is to raise the standard of righteousness among the people generally; for, as we have said, a government can be no better than the bulk of its people. Then, upon realizing that indisputable fact, the next question is how to really awaken and better the people. When you reach the point where you ask that question unselfishly and in earnest, and study it seriously, you will soon agree that Christianity is the remedy and the only remedy.

The next question—seeing that we already have a considerable amount of so-called Christianity—is, what is wrong with our religion? How can it be made more effective? How can we make it answer the great purpose it is intended for and is capable of answering?

If you should become aware that you need a remedy of some sort for a dangerous ailment, and then, after careful investigation and consideration, should arrive at the conclusion that such and such was the only cure, inasmuch as everything else had failed, what would you do? Would you hunt around for a substitute or an imitation, or would you dilute it until you had nothing but a worthless, strengthless liquid in the labeled bottle? No, you'd take the real thing, and you'd take it straight without spoiling it; you'd have too much sense to pour it all out but a drop or two and fill it with water or poison and then expect that drop and the label on the bottle to cure you of your deadly ailment.

But, "Our fathers worshiped in this mountain." If your father allowed himself to be humbugged, or to drift with the stream, is that any argument why you should do the same?

God bless our glorious country, and you, too, my friend, that you are a citizen of a land that has done so much and will do so much more to make possible the universal brotherhood of man. But is our equality and our free government the result of traveling in the beaten paths of monarchy, aristocracy and class?

Have we heads of our own? Have we common sense? What are we doing with the talents intrusted to us? Am I to cling to a lot of corrupt, rotten, unavailing stuff just because someone put up with it before me, or because some other is so fond of following the line of least resistance, regardless of right, that he puts up with it now? If I do, where is my individuality, my brain, and my manhood?

I am glad that the bell on the public school can be heard all over our land, for popular education is a long and necessary step in the right direction. It won't accomplish the end, but it makes the end possible. It means that all men are going to think for themselves. We are already being jostled to our senses, and very soon we are going to call a halt, then get together and take our bearings. If you don't believe it, look about over the world. We all know that something is wrong. We are all growing restless under the yoke of oppression, and when we go to work on the question

this time we're going to get right at the heart of it, and use our reasoning powers. Moreover, it will be harder for ambitious, overbearing and deceitful leaders to run away with us than it was a few centuries, or even a few decades ago.

One great trouble in regard to religion is that so many of us are looking for some nice, fashionable, easy way to save our souls without giving up any of our worldliness or sin, and the result is that so much worldliness and human device have crept in, or been dragged into our churches, that it is hard for us to distinguish what is of God and what is of the Devil. We ought to begin to realize very forcibly that the teaching of Christ, which we must follow to save our souls from hell, is the same great teaching of brotherhood and love that we must follow to bring about the conditions and blessings we so much desire here below. But we have hundreds—think of it—hundreds of different sects, with all sorts of conflicting and clashing doctrines and notions. It would seem that of a certainty ravenous wolves have entered in and greatly confused and scattered the flock of Christ.

Let us be thankful that the great common people are beginning to awaken, that the day is almost past when we are content to be the meek followers of a few who confuse and awe us with big words, and mysterious, high-sounding doctrines and theories, and whose motives may or may not be good, but that we must know the why's and wherefore's ourselves, and that we, the people, have confidence in our

ability to solve our problems for our own collective good.
'Tis well!

I have no creed to offer you. I have no preference for one creed over another to urge upon you. I have no new church to commend to you. I have no new pet theory to expound. I have no time or patience to argue that one sect is better than another. I do not claim to be a prophet, nor have I at any time held conversation with God or any of his holy angels. I am nothing more than a man, like every one else who struggles in this world of vanity and sin. I have nothing to offer you but God's Holy Word as he gave it to us long, long before our day. I commend you to no one or no thing but your Bible for light on these questions.

It is my humble hope and prayer that I may live to see and help to bring about the day when all of God's people, everywhere, shall come together as one man and one church under the glorious banner of Jesus Christ our Lord; when they shall go out to fight the hosts of the devil with but one weapon—the Word of God—knowing and acknowledging that any other is the work of man; when God shall be glorified throughout the world through Jesus Christ, who died to save us.

That day will come, and in my poor judgment the time is not far distant when we shall unite and, in the name of Christ and that name alone, shall with new heart and new courage give praise to God. And how else can we unite but by going back to the Bible? To overcome the prejudice of

centuries is no trifling matter. To cast aside the worldliness and works of man that have been creeping in for ages, can not be done in a minute. But, we can not worship God and the Devil; we can not be Christians and follow after men. We can not accomplish much if we mix a love for worldliness and sin with our professed love for Christ. "Remember Lot's wife!" We are not true soldiers of righteousness if we mince words with the Devil. We can not be good Christians unless we have the courage of our convictions. Think about it.

And now permit me to say again, in conclusion, that after all the masses are the power, and they will not always remain indifferent. For, just as God delivered his people from the oppression of Pharaoh and the Egyptians, just so will He deliver His people to-day from the clutches of the moneyed barons. Wise, indeed, is that statesman or politician who casts his lot with the people. Wise, indeed, is he who espouses the cause of the masses, and wise is that paper or periodical that voices the rights of humanity, for already the sun of corruption and fraud is sinking.

What care we for party regularity and the dictations of unscrupulous bosses? What we want is more honest men who will represent our interests. There are several men who are prominent to-day as a result of their zeal in our interests, and in the future he who desires favors at our hands must show himself by deeds as well as talk, to be a true friend of the common people.

The masses are long-suffering and slow to anger, but when once aroused they are a mighty force to deal with. It is all well enough to say that it's all right for the greedy to rob us whenever we cease to watch them, but I fail to see wherein it is honorable or just to take such advantage. I may walk up to a man in the guise of friendship and strike him in the face or even shoot him down. The fact that he allowed himself to be deceived or bluffed, or was not diligent to ascertain my motives, does not excuse me of my crime. If a few are allowed to ignore the laws and over-ride the rights of all, there can be no "square deal," and no equal opportunity.

It is of no benefit to the people of a nation that they are able, from afar, to feast their eyes on the vast estates and gorgeous possessions of a few over-rich nabobs, especially when such dazzling wealth is the result of the people's labor and toil. Far better that all that wealth should go, or remain where it rightly belongs. I am not attacking the right of property. I believe that every man has a right to all the property he can acquire honestly, fairly, decently, and without crowding, pushing, squeezing or forcing his fellowmen. We must see to it that there are equal rights for all and special privileges for none, and just so soon as we really do this just that soon will the money of the nation cease to pile up in the coffers of a few.

In Russia to-day the common people are clamoring for their rights. Those in authority (they gained that authority

by no virtue of their own), have gone just a mite too far and there must be a re-adjustment. In our own country, the oppression of the magnates is becoming too irksome; their methods are too notoriously unfair, and we are beginning to clamor, for we are all directly affected. I do not wonder that we have so many strikes that are detrimental to the nation, and for which we, the people, suffer when so much of our money goes to enrich a few. We must destroy the means or make up for the lack of means that makes it possible for a handful to do arbitrarily just as they like. We must open the doors of opportunity to the people.

We are all beginning to realize that fair dealing, honesty and more regard for the rights of each other would be a great advantage to all of us. The wonderful discoveries and inventions of the last few years have no tendency whatever to better the quality of our manhood and womanhood. On the contrary, the effect as a whole has been demoralizing to society. We have increased the worldliness without correspondingly enhancing the spiritual welfare of humanity. These new conditions have practically all come about in the memory of men still living. Customs, conditions and sentiment have greatly changed, but human nature has not changed. We are to-day asking the same question that Cain asked away back in the beginning, "Am I my brother's keeper?"

I would not do away with or retard our great worldly advancement. Far from it, for it is all the means to a great

end, namely: Universal brotherhood. But I sometimes wonder if we are really any happier than were our simple-hearted fathers.

There are families to-day living, for instance, in the mountains of Eastern Tennessee and Western North Carolina, numbers of them who have never been out of the county in which they live, and it is a fact that many of those people have never seen a train, a trolley-car, a telephone nor anything else other than the immediate surroundings of their simple, humble homes, and yet these people are the happiest people among us. For, after all, so far as each one of us is concerned, things are just as we see them. We all have our little view points.

With these great advancements have come great responsibilities and great problems, and these problems are becoming more serious each day. Compare the child of to-day with the child of fifty, twenty-five, or even ten years ago—what a difference! Compare the simple, honest mothers and girls of fifty years ago to the society women and the giddy, thoughtless girls of to-day. The men of to-day have gone wild in a greedy, headlong struggle for money and power; compare them with their fathers and grand-fathers.

Yes, conditions have changed. Many of us look with scorn on the humble, simple ways of the men and women of the earlier period of this republic. But spiritually we, of to-day, are paupers compared to them. And yet, had conditions been the same in their day as they are in ours, they would

have been precisely what we are. Men and nations come and go; they rise, they have their day, they fall, but God's law and God's Word is eternal.

The trouble is that we are continually changing our code of morals and our religious laws to meet and satisfy the conditions and customs of the times, instead of making our customs and conditions conform to the law. Representatives of our churches get together and vote to see if certain things that used to be sins haven't changed to virtues in some inexplicable way. What a farce! Always dickering, always dallying and always toadying to the Devil. Instead of the pulpit influencing the benches, the benches or pews dictate to the pulpit. If it were wrong to drink, gamble or dance twenty or one thousand years ago, what makes it right now? God's Word has not changed one iota. The miserable, weak-kneed, vascillating puppets have been and still are catering to hell, and selling the whole great cause to the Devil. Oh! for some fearless and mighty men to set the people on the right road to brotherhood, good government and happiness! They're coming! Thank heaven! They're coming!

God will not allow His people to remain in darkness, and stumble on in blindness when the true light shines so abundantly, if they could and would but see it. Churches trying to unite on their man-made theories and superstitions—Hypocrites! There is but one way to unite, and that is on the Bible. Throw out all the accumulated rot of centuries, and go clear back to Christ and His apostles. Take a NEW

start and universal brotherhood, peace and good-will are not far distant.

How can you adjust the Bible to the world, when you must, if there be anything in the whole great plan, adjust the world to the Bible? How can you have love, fairness and peace if you alter and mar the only plan that can ever make it possible? Nothing but religion, and the religion of God, can truly reach men's souls, can make them honest, can make them really love each other. Nothing but this religion of Christ can make and keep men and women pure and true. Without it, you can theorize, babble, fume and expound, and nothing will come of it but confusion, division and chaos.

You can philosophize and theorize, use big words and write or talk in polished and cultured style until you become insane or die, and when it's all summed up, you've said nothing good, nor nothing that is beneficial to mankind that is not embraced in the teachings of true Christianity, and when you have taught anything contrary to this great doctrine of equality, love and brotherhood, you have opposed and retarded the advancement of mankind.

Tyrants rob and oppress us, magnates squeeze us and use our money as capital to enrich themselves. Those in their employ durst not cheep or they lose their jobs. Our representatives sell us out. We trick, cheat and loot each other. Corruption abounds in all departments. To every big thief there are a thousand little thieves and those who

would be thieves if they had a real good opportunity. We all know these things, but *what are you going to do?* It is all right to tell us we are wrong, and to point out your ideal way. What good does it do us? We want a practical, applicable remedy—one that will bring results. It is well to give publicity to frauds and swindles as a warning, so that the public need not be gulled. But over much publicity for crime has a great tendency to degrade the people. Every day we read big, flashing headlines and harrowing details of crime. Generally speaking, we have come to look on such matters with indifference. The effect is bad. As an example, we read of the debauchery and crime of some degraded person, then go to a theatre, pay our money and gaze in admiration at a woman who is a disgrace to womanhood, or at a man who ought to be spurned out of the community. Publicity for their crimes is a food the wretches thrive on. Of course, they are no worse than many others. “What have we to do with thee?” said the devils. Let us alone in our corruption and filth, is the cry.

“Righteousness exalteth a nation, but sin is a reproach to any people.”,—Prov. 14-34. We can not be a successful nation, a happy nation and a lasting nation unless we adhere to righteousness. We can not solve the great problems that are puzzling us unless we are righteous. We must raise the standard of our citizenship; we must enhance the average goodness. We can only do this by bettering the individuals who make up the masses. We can better the individuals

only by true religion. The only religion that can bring the desired results is Christianity, and the only way Christianity can do it is for us to get together, divest it of all its man-made trimmings, and unite on it as it is given us in the Bible.

Be not deceived. We can not long continue to run a free government on the proposition: Do others or they'll do you, or do others before they do you. The only way to be truly successful and happy is to be good. Read, and ponder well over all that philosophers, sages and thinkers of all times have said, then turn to your Bibles and study there. Be not confused by the wisdom of men, but go direct to the WORD OF GOD.

Therein lies our only salvation, both in the hereafter and NOW.

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